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FROM THE EDITOR

Ever since Father Foland founded SPEAK in 1953, our ministry has been devoted to that of the printed word. Each of SPEAK's five "operations" meets that criterion. The Episcopal Book Club, The Anglican Digest, Operation Pass Along, The Anglican Bookstore, and the Howard Foland Library all serve the Church in this way.

In the past few months, a new ministry has been added to these five, reflecting the new technology and means of communication at the end of this century. SPEAK's Website was developed by SPEAK staffers at Hillspeak and staff members of Birmingham's Cathedral Church which hosts the editorial office.

Internet browsers will find information about all of the ministries of SPEAK (our official name, the Society for Promoting and Encouraging Arts and Knowledge – that speak of the Church). Here also is information about the contents of the current issue of TAD, articles from past issues, Captain Swindells' popular *Hillspeaking*, and information on the Parish Partner Plan and TAD on Tape. You will also find a bulletin board with news briefs and articles from throughout the Anglican Communion, updated fortnightly by Dean Zahl.

We all hope you will enjoy this new ministry of SPEAK at www.speakinc.org.

Covers page 41

A TAD Editorial...

'Y' THE MILLENNIUM?

We like the little lapel pins that are being passed out in parishes of the Church of England in preparation for the Millennium. They show a 'Y' and nothing else.

The concept is that your friends and neighbors are supposed to ask, Why the 'Y'? Then you can say, It stands for, 'Why the Millennium?' The answer to 'Y' is: Jesus Christ. The answer is: the Millennium marks the 2000th anniversary of the birth of Christ. What our sisters and brothers in the C. of E. are trying to do is to help people make the connection between January 1, 2000 and the coming of the Son of God to earth. This is a most admirable goal.

The Millennium's Christian significance has gotten a little muddled back here in the U.S. There are at least two reasons for this:

One, the "world" resists the specifically Christian dating of our calendar. It does not sound particularly pluralistic. Thus even time-tested usages like B.C. and A.D. are now being contested in favor of B.C.E. (Before the Common Era) and C.E. (Common Era).

Second, many "fundamentalist"

Christians in this country are obsessed with the Millennium's supposed connection with the return of Christ. This is causing completely unfounded and therefore wild fears among quite a few people. These fears detract from the genuinely Christian celebration we should be having on December 31st.

We need a clear call on this one: Embrace and observe the Millennium as a dramatic marking of 2000 years of world history under the sign of God's Grace. Come to Birmingham and join us at the Digest's host parish for a solemn and joyful Millennial service at 5 o'clock December 31st. Or, better yet, schedule your own parish's observance on that day and stand amazed that you exist as part of the enduring phenomenon that is Christ's love for sinners.

GIFT

Salvation is God's free gift. We don't earn it. Mark Twain once observed that if you entered heaven by merit, you would stay out and your dog would go in.

-Zion Church, Rome, NY

ABOUT ANGELS

The Feast of St. Michael and All Angels on September the 29th is a good time to consider the whole subject of angels. What in Heaven are they?

Angels are mentioned 95 times in the Bible, with about half of the references being in the Old Testament, and half in the New.

Although there are sometimes supposed to be seven archangels, only four are actually named: Michael, Gabriel, Raphael, and Uriel. Note that they all end in *el*, the Hebrew for God. Michael means one who is like God and he is the senior archangel. He is

the leader of the heavenly hosts, the warrior helping the children of Israel, and the one who threw the dragon out of Heaven. He is also at the side of souls making the transition from life through death to the next life.

Gabriel is the heavenly messenger sent to Daniel, to Elizabeth, and to the Virgin Mary. His name means man of God. His Feast is also on September 29th.

Raphael is the healer of God. His business, according to the Book of Enoch, is to heal the earth which the fallen angels have defiled.

Nobody seems to know much about Uriel, but his name means fire of God, and Milton described



him as Regent of the Sun and the sharpest sighted spirit of all in Heaven.

Actually, angels and archangels are at the bottom of the nine-fold hierarchy of spiritual beings. The seraphim hold the highest rank. Some have four wings (blue), and some have six wings (red). They guard the throne of God. There is a wonderful story, called *The Legend of Mirth*, which tells of an unemployed and rather indolent seraph being commanded to go and greet the four archangels as they proudly and zealously went about their high-minded tasks on earth. He finds them in the middle of their good works, but in despair about the waywardness of mankind. Slowly the seraph unfolds to them the humor in the human condition:

*Until – the gates of laughter opened wide
– The Four, with that bland seraph at
their side,
While they recalled, compared, and
amplified,
In utter mirth forgot both Zeal and Pride!*

After the seraphim come the cherubim, also winged. They bear the throne of God and are His celestial acolytes, continually praising God. They are known for their

supernatural mobility: He rode upon the cherubim and did fly...

Below the cherubim come thrones, dominions, virtues, powers and principalities, before we come down again to the angels and archangels.

*The angels keep their ancient places;
Turn but a stone and start a wing!
'Tis ye, 'tis your estranged faces,
That miss the many-splendored thing.*

—Michael Dawson, Church of the Advent, Boston. *The Legend of Mirth* is by Rudyard Kipling; the verse at the end is from Francis Thompson's *In No Strange Land*

MODERATION

Bishop William White (1782): "As to divine worship, there must no doubt be somewhere the power of making necessary and convenient alterations in the service of the church. But it ought to be used with great moderation; otherwise the communion will become divided into an infinite number of smaller ones, all differing from one another and from that in England... It is presumed the Episcopalians are generally attached to that characteristic of their communion, which prescribes a settled form of prayer."

THE CATHOLIC TRADITION

The Anglican Catholic tradition has often been described as "high-church". We tend not to use such words as "high", "low", and "broad", yet in reviewing Anglo-Catholic identity, it may be helpful to see it in terms of "high" views.

Worship is utterly central to the Catholic tradition, and Catholic worship at its best cultivates a sense of awe, mystery, and glory. After visiting Solemn Mass, someone was heard saying, "They sure take God seriously." Thus there is a high view of God, the holy and blessed Trinity: Father, Son and Holy Spirit. The centerpiece of Anglican Spirituality is worship – the Eucharist and the Daily Office. The focus of the building is the Altar and the Pulpit – Word and Sacrament.

The Catholic tradition has a high view of Creation. The world is sacramental, abounding in signs of God's goodness and glory. "The earth is the Lord's, and all that therein is." Heaven and earth are filled with his glory. Appreciation of creation is expressed in worship, which uses all the senses, and employs the

things of creation – craftsmanship, music, flowers, etc. All are used and offered to the praise and glory of God. The Catholic tradition is keenly concerned about stewardship of all created things and the environment.

The Catholic tradition has a high view of the Incarnation, for our salvation began when the Word, Jesus Christ, took flesh in the womb of Mary, the virgin. God became one of us, that we might become one with him. He became as we are that we might become as he is.

The Catholic tradition has a high view of Scripture as the living Word of God. Between the Daily Office and the Lord's Day Eucharist, the entire Bible is read yearly. We live under the authority of the Scriptures.

Together with the Bible, the Catholic tradition has a high view of the church, "that wonderful and sacred mystery", the Body of Christ. Christians share in the divine life of the crucified, risen, and ascended Lord by being incorporated through Baptism into his Body, the church, whose Head is Christ, whose life-giving grace flows to its members in the power of the Holy Spirit.

The Catholic tradition has a

high view of the Sacraments. All of life is sacramental, but Jesus Christ communicates his life, presence, and grace through the Sacraments. Through Baptism we are born anew and become once and for all children of God and inheritors of the kingdom of God. The Holy Eucharist constitutes the Church, and in it Christ is truly and really present in the mystery of Bread and Wine which become His Body and Blood. The Holy Eucharist is the Liturgy of the church, and the heart of Catholic spirituality and devotion. From it flows mission and ministry.

The Catholic tradition bears witness to a high view of the Communion of Saints and Mary, Mother of the Lord, encouraged by their examples, aided by their prayers, and strengthened by their fellowship. The Church is one communion and fellowship, triumphant, expectant, and militant, and thus prayers for the departed and commemoration of the saints is an integral part of Catholic life.

The Catholic tradition has always had a high view of Holy Orders, the threefold ministry of Bishops, Priests, and Deacons in Apostolic Succession, thus assur-

ing our full participation in the plenitude of the One, Holy, Catholic and Apostolic Church. The Rev. John D. Alexander, Rector of the Church of the Ascension, Staten Island, New York, wrote a series of articles on the Anglo-Catholic tradition, from which this is taken, and I am grateful to him for this brief summary of our tradition, and its challenge to us to renew and reclaim our identity, which may well be our special vocation and witness into the 21st century.

—*The Rev. Richard Cornish
Martin, Church of the Advent,
Boston*



REVERENCE

The Church of the Nativity, Huntsville, Alabama, designed in 1857 by the prominent architectural firm of Wills and Dudley (New York), is one of the finest examples of Gothic revival architecture in America and was designated in 1990 as a National Landmark. During the War Between the States, this church was the only church in the city not seized by occupying Federal forces who withdrew upon seeing the inscription "Reverence My Sanctuary" above the door.

Unfortunately all Federal authorities were not thus tolerant of Episcopal ways. In many cases the military officer, who found himself temporarily in command in a Southern town, somehow managed to persuade himself that he was vested with episcopal – if not papal – authority. At

Pine Bluff, Arkansas, as the Rev. Mr. Trimble was reading the morning service, and as he passed from the Collect for Grace to the Litany, omitting the Prayer for the President, Col. Clayton, the Federal commander, cried out in a loud voice, "Stop, sir!" and marched into the prayer desk by Mr. Trimble's side, and read the Prayer for the President of the United States, and then resumed his place in the congregation. At the close of the service, Mr. Trimble gave notice that he should not officiate again for the present.

—Taddled



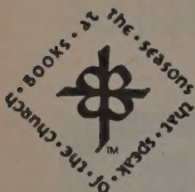
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ANGELS I HAVE SEEN

Have you ever seen an angel?" someone asked me not long ago. It was serious question, and the only answer I could give was "That depends on what you mean by 'seen' an 'angel'." No, I wasn't trying to be Presidential, but the truth is that the "angelic" encounters in my life have been at best mysterious. I'll try to explain.

The word "angel" in its oldest form simply means "messenger," and throughout the Bible angels are ones who bring messages from God. They inhabit dreams and fill the skies at times of great importance. They wrestle, debate, and contend with individuals and communities. They are sometimes what they seem to be, and sometimes they are disguised. In other biblical references they also serve God, form the Heavenly court of praise, watch over and protect God's people, and fight God's enemies. When encountered in their undisguised form they are frequently depicted as surrounded by a dazzling brightness. Wings, harps, and other Victorian trappings are generally absent.



Have I ever seen an angel? Not one with flowing robes of crimson or purple, nor with wings of gold, but I have received what I can only describe as a message from God from some interesting messengers. There was a drunken panhandler in Knoxville who helped me see myself in a truer light. "Are you a judge?" he asked me, and when I replied "No," he laughed and said, "Neither am I." He spoke the truth, while I was caught in a lie.

There was a woman who wandered into my parish in Lexington off the streets. She came to the parish hall every morning asking only for a cup of coffee and a kind word. She told me that God had asked her to

pray for me every day and that she was happy to oblige. I believe that she did, too, and there were days when that was a mighty comfort.

There have been strangers who smiled for no reason, just when I needed a smile. There have been children who asked profound questions just when I thought I had all the answers. There have been people who thought I was supposed to help who, in the end, gave me far more than I ever gave them.

Have I ever seen an angel? No, not one with a flaming sword or the armor of God, but there have been occasions in my life when I felt overwhelmed by problems and difficulties, and just when I felt there was no hope, I experienced light. Once it was real and visible, filling the whole room where I prayed. At other times it has been from within; a kind of peace giving not so much answers but rather hope and assurance. Such encounters have only come when I have felt most vulnerable and weak, and most definitely not when I felt as though I was in control. Often I have prayed for answers to problems, and one way or another I have been given better questions,

a different perspective, help where I least expected it. Did I see an angel?

Have I ever seen an angel? No, not a chorus in the sky, but every now and then what begins as a feeble attempt at worship becomes transformed into a glorious occasion of praise, and I am truly "lost in wonder, love and praise," as Wesley put it in the famous hymn. I have been, to borrow a phrase from C. S. Lewis, "surprised by joy" on more than one occasion – a word, a song, a moment of unplanned and unsought harmony, a look, a view of life that is truer and more profound than circumstances would merit. I have seen beauty where I never expected to find it. I have found love where I believed none existed. I have seen people restored to relationship with another where every circumstance worked against it.

Have I ever seen an angel? Not the way a camera sees, but yes, oh most definitely, yes!

—The Rev. James L. Burns,
*Church of the Heavenly Rest,
New York City*



GIANTS

I grew up with a man whom I admire, my father. He was a television executive, one of the pioneers in that medium, joining the fledgling American Broadcasting/Paramount Theatres network in 1950. He rose to prominence in that organization. Visitors to our home included people like a young Australian newspaperman named Rupert Murdoch.

That was my father's life from Monday to Friday. On Sundays both parents would drag us three children off to St. Elizabeth's Church. Morning Prayer was the usual fare: "O come, let us sing unto the Lord; let us heartily rejoice in the strength of our salvation." I dreaded First Sundays. Then we would have Holy Communion, which meant reciting the Ten Commandments (including the tiny-type details from the Bible). I would measure my slow death from boredom beginning with the giant letter "A" at the opening of the Prayer of Consecration, through the "W" and down on past the last two "A"'s.

But one thing I do remember: my father on his knees. I would

slowly open my eyes during the prayers, hoping not to get caught peeking, and look over at him. Sure enough, his eyes were closed and he was kneeling. I knew even then that kneeling was a posture of submission and reverence. There he was: a powerful New York executive on his knees before another – what? It couldn't have been the Book of Common Prayer, beautiful but still a book. It couldn't have been the Word preached, as it was uniformly badly done. It couldn't have been just the custom; he was making new customs in commercial TV. It was something so big that I couldn't even imagine it, much less say it. Something so powerful that it commanded his respect.

I want our children to see their parents at prayer, kneeling, praising, listening. They can watch these giants in their lives, mothers, fathers, admit that there is yet a Giant far greater, so powerful, so loving, so fearsome, that all they can do is worship. And the child will see God Almighty better for it.

–The Rev. D. Lorne Coyle,
Rector, Trinity Church,
Vero Beach, Florida

REAL PRESENCE

The Episcopal Church's understanding of the "Real Presence" of Christ in the Eucharist should not be confused with the Roman Catholic doctrine of "Transubstantiation." In the Roman Catholic Mass, the "substance" of bread and wine is thought to be obliterated and entirely replaced by the Body and Blood of Christ, while the "accidents" or identifying features of bread and wine remain. Admittedly, Anglican teaching has showed some fluidity since Thomas Cranmer first published the Book of Common Prayer in 1549. Archbishop Cranmer's mature reformed understanding of the Eucharist was radically different from views that later Anglo-Catholics read into Cranmer's eucharistic rite. But considered as a whole, the characteristic Anglican position asserts that while "the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ," as Article XXVIII of the Articles of Religion puts it, the

doctrine of Transubstantiation "overthroweth the nature of a Sacrament." And why? Because the earthly sign is ultimately obliterated by that which it is said to signify.

Seventeenth Century Anglican Bishop Lancelot Andrewes had this to say.

"There is in Christ the word eternal, for things in Heaven; there is also flesh, for things on earth. Similarly, the sacrament consists of a Heavenly and an earthly (it is Irenaeus' own words)... the gathering or vintage of these two in the Blessed Eucharist is, as I may say, a kind of hypostatical union of the thing [bread and wine] and the things signified [body and blood] so united together, as are the two Natures of Christ."

Anglicans characteristically regard the doctrine of Transubstantiation as a departure from this view of the early church that the Eucharist is a conjunction of earthly and divine. Real presence does not involve the obliteration of one by the other,



any more than Christ's divinity obliterates his humanity.

There is also an emphasis on the act of partaking and its transforming effect on us, in contrast to the more static aspect of the "adoration" of Christ in the elements that crept into medieval Catholicism. What is important about the Eucharist is not so much a change in the bread and wine, per se, as much as our transformation when we receive these elements. As Justin Martyr (AD 150) put it, "our flesh and blood are nourished by transformation" when we share in the "the food consecrated by the word of prayer."

Reliance on the teaching of the early church led Anglicanism to stress the "participation" in Christ that takes place in the faithful act of receiving the Eucharist. In a classic statement, the Elizabethan writer, Richard Hooker, interprets Jesus' words, "This is my body," to mean,

"...this hallowed food, through concurrence of divine power, is in verity and truth unto faithful receivers instrumentally a cause of that mystical participation, whereby, as I make Myself wholly theirs, so I give them in hand an actual possession of all such

saving grace as My sacrificed Body can yield, and as their souls do presently need, this is to them and in them My Body."

Hooker declines to address the disputed question of a presence that is localized in the bread, and focuses instead on the "mystical participation" that occurs in the act of receiving. While contemporary mainstream Anglican teaching tends not to share Hooker's agnosticism about a localized presence in the bread itself, we have retained his emphasis on the dynamic aspect of "participation" in Christ which comes from the act of partaking of the holy meal.

In essence, Anglican teaching on the Eucharist is a reverent pragmatism. Exactly how Christ is present is a divine mystery. The important thing is that we take Christ at his word and receive the gift with gratitude. As Queen Elizabeth I put it:

*Christ's was the word that spake it,
He took the bread and brake it,
And what his word doth make it,
That I believe and take it.*

—The Rev. Christopher A. Brown
Parish of Christ the Redeemer,
Pelham, New York

THESES from our Cathedral Door...

TRADITION AND THE MEGA-CHURCHES



You see them all over America: big warehouse buildings with Cathedral-like facades. They are often situated just off major interstates and inter-changes. Sometimes they have digital billboards in front of them, announcing service times. They are the rapidly growing, everywhere-sprouting independent evangelical and charismatic churches.

You can see them springing up from the North Shore of Boston to South Miami Beach, from East Los Angeles to West Palm. Your brother may be attending one of them or maybe your daughter and her children.

What can we learn from the seismic power of these new church communities that really are transforming lives in the hundreds of thousands?

The music is usually excellent pop/gospel cross-over. The preaching? Well, it comes mostly under the rubric, the very worthy rubric, of 'How Jesus heals the hurts of life' – my and your life,

in particular. The blind, the halt, and the lame, the people who crowded around Jesus in Galilee in order to touch him, are the ones attracted. And since most people fall into that category if you wake them up in the middle of the night, millions are being attracted.

The problem with the new independent churches is the impression they give that Jesus Christ has only been around ten years or so, or when "I" in my ruined life ran into Him.

This is not true. History, or what Anglicans often call tradition, is vital. It is vital because history teaches humility. A pastor from the celebrated Brownsville Assembly in Pensacola said on TV not long ago that "we stand on the edge of the greatest revival of the 20th century". Not true. It can't be true. An important revival, maybe, but not the greatest. In the history of Christianity, "the greatest" always sounds out of place. See St. Luke 22:24-27! There was a huge revival in this country in the early

1970s, a massive turning to the churches in the early 1950s, enormous revivals before World War I, the revival of 1859 in Philadelphia and New York (in which Episcopal parishes in those cities proved instrumental), the "Great Awakening" of the 1750s and 1760s. It goes back and back, right through to the Day of Pentecost.

We did not make the Christian faith up. It is life and breath for us today, but it was passed down to us. It has been enlivened in the present, to be certain, but passed down from our fathers and mothers as sure as you are reading this.

If they fail to engender humility before the Gift given, then many of the prospering warehouse churches with their cathedral-facades will one day be rusting hulks. We could live to see this. What an irony it would be if our old Episcopal parishes were still offering out the Word long after these churches we would wish to call brothers and sisters have become the haunt of jackals.

—*The Very
Rev. Paul F.
M. Zahl*



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ATTENDANCE AND SAINTS

Our attendance at worship on Sundays has not recovered from the summer yet. One of the excuses we have heard is that “the weather was so beautiful” and the next week, the weather was so bad. Most priests, this one included, harp on your “duty, responsibility, commitment, gratitude for Jesus’ sacrifice, being a good role-model and rules of the Church” as to being reasons to attend Church.

Let me give you another that is really the ultimate reason. If you have ever fallen in love, really in love with another human being, you know you couldn’t get enough of being with them. It’s the same about Church.

Now, not only Him (who alone is reason to attend) but also every Saint, every Apostle, and every loved one who ever lived, because we believe the Apostles’ Creed where in the ninth article we say we believe in the Communion of Saints. It is the spiritual union existing between each and every Christian and Christ and so between each and every Christian, whether in

Church Triumphant, Church Expectant, or Church Militant (us). It witnesses to us the communion as the communion of holy persons on earth with the Holy Trinity, the angels, with nominal Christians, with the saints in heaven.

For this priest there was sometimes comfort in being able to celebrate the Holy Communion at the altar attached to a wall. Because when the attendance was low he could recall the heavenly host that surrounded, protected, and supported him as he fastened his gaze on the altar cross instead of on nearly empty pews. In addition, as he faces that cross he was more one of the congregation at its front instead of opposite it, and thus part of it.

For All Saints’ Sunday, don’t make me wish that I should face the Table from the congregation’s side. Let me see those pews full of people with the saints in the aisles, at the crossing, in the sanctuary of the altar and all around it and around me and all for the adoration of the One we love with all our heart, mind, and soul and that is Jesus of Nazareth, the Christ.

—*The Rev. John Riggs, Church of the Resurrection, Austin, Texas*

OLIVE BRANCH FROM BETHLEHEM

The Rt. Rev. Paul Marshall, the Episcopal Bishop of Bethlehem, Pennsylvania, wrote a surprising letter to his clergy after Easter on how to treat theological minorities in the Church. In case you weren't aware of it, that's us. Parishes like St. Andrew's are on the endangered species list in the Episcopal Church.

Bishop Marshall has decided that something had better be done quickly to keep conservatives in the Episcopal Church. He plans to ask the General Convention next summer to make the 1928 Book of Common Prayer welcome again in the Episcopal Church.

"I think I may claim to know something about liturgical history, and thus feel comfortable observing that in the American church, no prayer book was ever imposed as harshly as the 1979 book was imposed in some places. The result has been the loss of some Episcopalians and the wounding of a substantial number of others. It is important to recognize the historical fact that in church and state, the

majority has always had to contend with the temptation to totalitarianism."

He plans to ask the General Convention to "add to our long list of corporate apologies one to those who have been alienated or whose faith has been injured by any insensitivity in imposing the prayer book of 1979."

And, more significantly, he will introduce legislation requiring that "supplemental liturgical material" include the 1928 prayer book. "If that fails, I will seek to begin in 2003 the process of constitutional modification that will permit the use of any prayer book adopted by this Church since its first book of 1789."

Some will criticize this gesture as "too little, too late," but I think we should be gracious in our response to the Bishop of Bethlehem. It is, from where he ministers, a courageous act.

—The Rev. Jeffrey N. Steenson, St. Andrew's, Ft. Worth, Texas



PUBLIC WORSHIP

Whenever worship is thought of as essentially a means to some human end, however lofty, its pursuit will surely be disappointing. Such an estimate is bound up with an ultimate belief that God exists for man and heaven and earth, and that nothing is of value

unless it can be shown to contribute a more or less immediate benefit to man assessable in terms of this world. Yet worship is only possible because man is not a creature of this world and because he is a child of God and destined to be an inheritor of the kingdom of Heaven. Worship is the characteristic activity of Heaven and of all



those whom God has called to their places there. A justification of worship on the grounds that it makes man more at home in this world, even if on the highest plane, is bound not only to fail, but to deceive. This is not to deny that the practice of worship enables a man the better to realize his role in this world as a stranger and a pilgrim who in a place of change and decay seeks a 'city which hath foundations'. But it only has these results when the eyes of the worshipper are fixed in faith upon that city and its Maker and not upon himself as existing independently of his eternal destiny.

It has been said above that the champions of the need for public worship have been thrown upon the defensive owing to the widespread attack upon its necessity. This is especially true of the clergy to whom falls the ordering of public worship. We are conscious of presiding over an activity whose usefulness is called in question, even among the most faithful of the habitual worshippers in our parishes. We have allowed ourselves to become nervous, and unconsciously we have become ready to make con-

cessions even to views which we know in our hearts to be shallow and unsound. We do not wish to 'drive people away' by an unsympathetic handling of the matter, and sometimes we adopt practices which look very like 'appeasement'. As the size of a congregation is too often regarded as a thermometer registering the spiritual efficacy of the parson's work, he may get alarmed if it is not large. And this alarm may lead him to order his church services primarily with a view to increasing the congregation. Without knowing it he ceases to try to make worship acceptable to God or to order it in accordance with the mind of the Church. He takes upon himself all the anxious concern of the theatre manager whose box-office receipts are dwindling and, though it may be of a high order, it is nevertheless entertainment and not public worship that he finds himself planning.

—Anglican Public Worship

Sign outside a church in Buffalo:
Clergy Space
You Park
You Preach

*Part 2 of a series*A BRIEF HISTORY
OF THE CHURCH

By the 11th century the rift between the Eastern and Western churches had reached a point of no return, resulting in what is known as the Great Schism. In AD 1054 an emissary of the Pope went to the Cathedral of the Holy Wisdom in Constantinople and laid on the high altar a Bull of Excommunication, declaring that the entire Eastern Church was cast out and damned for heresy. In return the Patriarch of Constantinople excommunicated the entire Western Church. Although formal reconciliation efforts began in 1968, it is likely that the Eastern Orthodox and Roman Catholic Churches will remain apart for a long time to come.

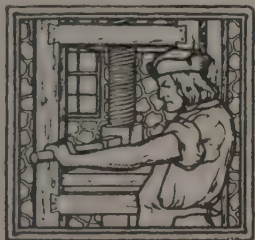
In 1095 the Pope organized the First Crusade to wrest the Holy Land from the control of the Muslim Turks. At first the Crusades were successful, establishing the Kingdom of Jerusalem. They were brutal and barbarian, however, and by their end in 1291 they had developed a hatred between Christians,

Muslims, and Jews that plagues the world to this day. Before the Crusades there was relative peace between the three faiths.

The only positive aspect of the Crusades was that the Crusaders brought back from the east a wealth of learning and an appreciation of classic culture that had been lost during the Dark Ages in Europe. By the 14th and 15th centuries this had developed into a hunger for art and learning that overtook the whole of the Mediterranean world. We call this period the Renaissance, the "rebirth". It sparked a period of exploration and discovery that resulted, among other things, in the opening of the Far East and the discovery of the Americas. This also threatened the power structure of the Church as people discovered that "Holy Mother Church" did not have every answer to every question. The Church's resistance was strong, and the lives of many were lost as the price of a rebirth of human thought. It spurred a "witch-hunt" for heretics called the Holy Inquisition, which in Spain reached a new low of human brutality.

As the challenge to the Church's worldly authority grew, there also arose a challenge to

her doctrines and practices. Men such as Wycliffe, Huss, Zwingli, Luther, and Calvin arose in an attempt to reform (that is, rebuild) the Church from within, but ultimately their movements resulted in schism and the formation of new branches of Christianity.



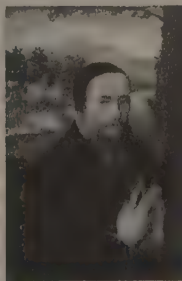
Among the major groups that rose out of this were the Lutherans, Presbyterians, and Baptists. These retained the Biblical basics of the Faith, but repudiated much of the post-Apostolic thinking and practice of the historic Church. This was the start of the Protestant Reformation, a movement that is generally considered to have begun officially in 1517 when Martin Luther nailed his "95 Theses" to the door of the church in Wittenberg, Germany.

—*The Rev. Richard R. Losch, St. James' Church, Livingston, Alabama* In the next TAD: *The Church of England*

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A WONDERFUL GIFT

Among the many treasures of Grace & St. Stephen's Church, Colorado Springs, the Taylor Trust for music has spread its gifts before the community of Colorado Springs for more than 70 years. This amazing endowment from Alice Bemis Taylor, a Congregationalist, has served as the incubator for much of the musical life of the city. How did such an amazing trust come to this parish and who was the donor?

In the history of the church, Mrs. Taylor is described as "an unassuming heiress." This phrase does not reveal the reason why Mrs. Taylor chose Grace as the beneficiary nor does it tell us much about the woman herself. Rebekah Taft, whose father was rector at the time of the gift, sheds a little more light as she says that Mrs. Taylor was not a happy person, but one who suffered from poor health and had a difficult personal life. How fortunate for the church and the city that Mrs. Taylor was able to leave a memory of beauty and joy in her endowment of music and fine arts in spite of sadness in her own life.

Her gift of music takes on more reality when Miss Taft tells the story of her father's approach to Mrs. Taylor to ask her to pay for a new organ at Grace. Mr. Taft, who was a man of great reserve, met with Mrs. Taylor and apparently was smoking one cigarette after another. Mrs. Taylor said to him, "Mr. Taft, do you always smoke so heavily?" "Oh, no," he replied, "only when I'm nervous." "And why are you nervous now?" she asked. "Because I do so want you to give the money for this new organ!" was his disarming answer.

What a successful request. The endowment, which was given in memory of Mr. Taylor, who was an Episcopalian, included the cost of the new organ and a stipend for an organist. Frank Shelton, Director of Music, says that in addition to the enrichment of the music at Grace, the Taylor Trust has served as the nucleus of the Symphony Orchestra, the Winter Opera, and the Colorado Springs Choral. What an extraordinary heritage from a woman who shared her wealth in a way that continues to bless the lives of thousands of people.

—*The Rev. Sally Ziegler*
in *Grace Tidings*



ANGLICAN GROWTH

The Anglican Communion is expanding at the rate of from one to one-and-a-half million members a year (15 million new members the past 10 years).

Some other facts and figures:

- There were 47 dioceses in 1600; now there are 590.
- In 1978, there were 64,853 parishes; now there are 90,763.
- Since 1988, more than 50,000 Anglican clergy, laity and children have been martyred for their faith.
- Income and expenses of Anglican member churches will rise from \$4.5 billion in 1978 to a predicted \$9.6 billion in 2000.
- The Anglican Churches now send out 5,000 full-time missionaries.
- Of the 70 million Anglicans worldwide, 24 million are in England, but less than 2 million attend church regularly and England has 44 diocesan bishops.
- The Episcopal Church in the United States has 2.3 million members but only about 1 million attend church regularly,

but there are 109 diocesan bishops.

- Nigeria has 17.5 million Anglicans, most of whom go to church every Sunday, but there are only 61 bishops.
- Uganda has 8 million practicing Anglicans and 28 bishops.

—*St. Paul's Church, Alton, Illinois*

THE REASON WHY

Why do you kneel in prayer on entering the church?

For precisely the same reason that the guests at a social gathering go the host and hostess, on entering the rooms, and greet them. Politeness demands this special mark of respect for those into whose home you have come as a guest. And in the same sense, politeness requires that at once on entering church we indicate our reverential regard for the Divine Being into whose presence we have come. Kneeling in private devotions as we reach our pew is the form of etiquette which the Church has long used to express this our bounden respect for God.

POETRY AND DOGMA

Dogma makes the best poetry. I do not speak of the doctrinal technicalities of the statements, necessary as they are. I mean the dogmas themselves, and there are only three: that God was in Christ; that because of this we are reconciled to God; and that God is Father, Son, and Holy Ghost, one God, blessed forever. The Incarnation, the Atonement, the Trinity: these are the only dogmas of the universal Christian Church. Two of them have achieved a definitive formulation, definitive in the sense of "defining the limits" of meaning. The third of them, which concerns our redemption, never has, I suppose because there is no way to capture in a single doctrine the infinitive ways in which Christ can redeem whatever there is to be redeemed about any of us.

It is just here, with the dogma of the atonement, that the new Episcopal liturgy is most deficient. Under cover of changing the mood and format of the Prayer Book, while loudly pro-

claiming its unity of substance with the preceding books of a four hundred-year tradition, the revisers intended no such thing. The late Urban Holmes made clear in his article on liturgical revision contributed to the book of essays honoring Massey Shepherd, the one-time patron saint of our liturgical commission, that they intended a radical shift from the older dogma. The rich and profound understanding of the atonement was deliberately "de-emphasized"; and Mr. Michael Moriarty, writing an apologia for the 1979 Book, calls it a "Prayer Book for a post-Christendom Church", unlike the 1928 Prayer Book, which he correctly identifies as "the last Cranmerian liturgy". Massey Shepherd himself wrote, "the mood of the newer theology today is distinctly existentialist, relativistic, and anti-dogmatic. It leans much upon the insights of physics and psychology."

There is much descriptive truth in that statement, but it is less and less accurate as the decades roll on, and indeed the smell of embalming fluid rises from it. Mr. Moriarty (in *The Liturgical Revolution*, Church Hymnal Corporation) knows that the 1979

Prayer Book is a "dead duck", and a new Prayer Book is well under way which will eliminate Rite I altogether, qualify the "oppressive" Father-language that remains. We will then be ready, spiritually and liturgically, for the first century of the new millennium. Like Dr. Holmes, Mr. Moriarty tells the truth and uses the correct word: "revolution", not "revision" was the goal of the Standing Liturgical Commission, and their revolution is understood as continuous, not finished, because it is intended to change flexibly in response to the protean world for which it is designed. So we discard dogma, and who can doubt that the uniqueness of the person of Christ and the threefold personhood of God are following the form of our redemption into the liturgical and doctrinal scrap heap.

The dogmas are there to protect the story. What the Church must have is a mode of participation in that substance of poetry and dogma which is as full, as fresh, as wholesome, as imaginatively sustaining as it is possible for us to have. We are entrusted with the Gospels. We are stewards of the mysteries of God. "It

is required in stewards that a man be found faithful." Our imaginations will be judged by the way they are fixed upon the Lord.

—*The Rev. William H. Ralston,*
Rector, St. John's Church,
Savannah

THE PRIEST'S THOUGHT

Saints never lived
in stained-glass windows,
nor were they always
clothed in vestments.
They worked and prayed
night and day
continually.
There are saints today around us.
They pass us by
toiling, striving,
watching, praising,
seen, yet unperceived.
We meet and greet
and touch them daily.
Oblivious now,
hereafter we
may know those whom
we knew and know unknown.

—*John L. W. Robinson,*
In *Poetry Church Anthology,*
John Waddington-Feather, ed.

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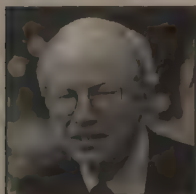
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THE ANGLICAN COMMUNION WILL NEVER BE THE SAME..."

Those were the words of a perplexed bishop as he packed his bags to return home after the 1998 Lambeth Conference of Anglican Bishops in Canterbury, England. The Conference, which meets every ten years, brought together 750 bishops from all 37 provinces of the worldwide Anglican Communion.

From the outset it was obvious that the 1998 Conference would be dramatically different from its predecessors. The Communion's cultural pluralism had deepened, female bishops were present for the first time, and bishops from the developing world were now in the obvious majority. Old assumptions about Anglican "bonds of affection" and "unity amid diversity" would be severely tested.

For three weeks the bishops spoke passionately and at times argued vehemently about human sexuality, the authority of Scripture, the acceptance of women in the ordained ministry,

and a host of other issues. By the time the Conference was over, many were wondering if the Anglican Communion had enough unity to survive in the new millennium. —See below



THE REAL STORY

In a thorough and lively account of Lambeth '98, James Solheim presents a comprehensive, balanced report of a critical moment in the history of Anglicanism. *Diversity or Disunity* is available from The Anglican Bookstore, \$21 ppd, 1-800-572-7929.

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 **A CHRISTMAS STORY**, by Brian Wildsmith whose richly detailed paintings, glowing with vibrant colors and shining gold, give young readers a fresh vision of the familiar Christmas story through the eyes of Rebecca and a little donkey following Mary and Joseph to Bethlehem. Ages 3 and up. Item E501T (large format, 24 pp, illus) \$17

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Moore's classic poem. Streep's reading is backed by stirring, illustrated renditions of our favorite Christmas carols. **Item BG38T** (video, color, 30 min) \$14


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 **THE LITTLEST ANGEL** stars E. G. Marshall, Fred Gwynne and Johnny Whitaker in Charles Tazwell's best seller about a shepherd boy who takes a fatal fall and lands in heaven and about his and others' attempts to help him adjust to his new home. **Item BG42T** (video, color, 77 min) \$16

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 **I AM CHRISTMAS**, written by Nancy White Carlstrom, illustrated by Lori McElrath-Eslick, retells the story of the journey to Bethlehem and Christ's birth in lyrical prose illustrated by "rich oil paintings [which] bring out the setting of the story and its meaning ..." For ages 4 to 8. **Item E243T** (picture book format, 32 pp) \$17


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PART 2 OF A SERIES ON THE SEVEN DEADLY SINS

LUST

Lust has gotten a bad name lately at the hands of some unimaginative bores. Daytime talk shows would embarrass a fan dancer. The lingerie catalogues that pass through our mail slots make Hugh Hefner's earliest work look quaint. The president's behavior makes us long for the days when real lust – the bridled sort – was in fashion.

Don't get me wrong. The sins of the flesh have caused enough heartache and tragedy to merit concern. I am not advocating some kind of unfettered sexual expression. In fact, just the opposite. I think we could use some restraint. Here's to impeded appetites. Here's to good old-fashioned lust.

Old-fashioned lust had two meanings. One was a taste for living. This type of lust may have been connected to love and passion. But it just as easily may have referred to the pleasures of singing, dancing, good conversation and physical exercise. To say someone was lusty was saying

that they lived life to the fullest.

The other definition of old-fashioned lust, specifically sexual desire, was conceived in a world of constraints. Contrast the sexual innuendo of Frank Sinatra's records with the explicitness of the music that launched Tipper Gore's crusade for warning labels.

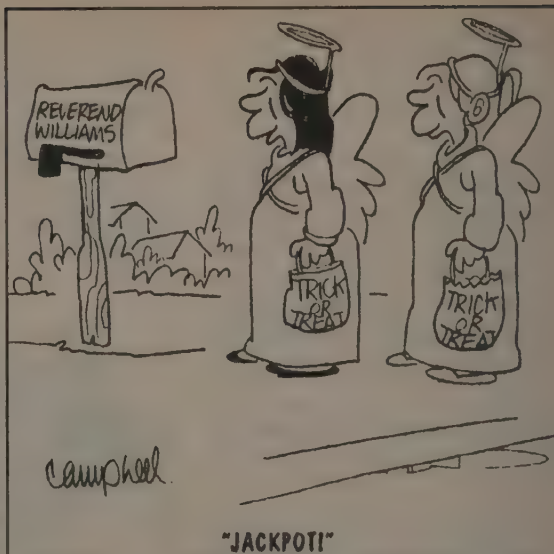


There is so much in view that only the macabre, violent and perverse remain subject to any powerful taboos. The truly pornographic is no longer merely sexual; it must also be violent. If I see one more preview for a so-called erotic thriller, I may have to stop going to "art" films and start renting Abbott and Costello.

It's time we restored lust to its proper place as a source of vitality and energy and away from its reduced, cheapened status as sexual desire and sexual indulgence. We can't impose wholesale censorship on popular cul-

ture. It's never worked before. Instead I offer this one suggestion. Practice restraint. Don't sit around waiting for the next hot daytime talk show to see what mothers who sleep with the step-brothers of their priest's illegitimate daughters are really like. Engage your mind, your higher passions and your body with the world around you. Embrace life. Read poetry. Write a letter to the one you love.

If we can get lust back into its box, we may be able to redirect the potential energy of deferred gratification toward some useful



purpose. The stamina and the imagination we would develop could transform our culture from one of crass consumption to creativity.

—The Rev. Steven W. Lawler,
a consultant to St. Louis
businesses on ethics

THE FRANCISCAN ORDER OF THE DIVINE COMPASSION, ECUSA, is a traditional, conservative Religious Order formed to preserve the historic Catholic Faith as the Anglican Church received it, closely following in the footsteps and spirit of St. Francis. Inquiries: Men and women called to be a Tertiary of the Third Order, write: Fr. David, OSF, Guardian and Novice Master, 210 Ashantilly St., St. Simons Island, GA 31522.

"RESPECTFUL EVANGELISM"

The New Testament teaches that God has a continuing purpose for the Jewish people which is fulfilled in Jesus' ministry. Jesus as Christ is the saviour of all people. The early disciples were all Jews, and as Acts records, the first converts were drawn from the Jewish nation. Paul himself first preached his message to the Jews, and only later extended it to the Gentiles. Thus, if the church is to be faithful to the universality of the gospel, the message of Christianity has to be preached to all humanity, including the Jews. If Christians are truly convinced that Jesus is the definitive way to the Father, then they have no choice but to embark on the path of mission, even if it arouses the hostility of those to whom they preach.

No doubt such an enterprise will be resisted by the Jewish community. In a post-Holocaust age, most Jews would find such evangelism disturbing and threatening. None the less, Evangelicals will evangelize. It is misguided for Jews to try to convince Christians that such activity is in

some sense a betrayal of Christianity. On the contrary, it is fully consonant with the Christian heritage.

—Rabbi Dr. Dan Cohn-Sherbok teaches Jewish theology at the University of Kent. Taddled from a longer article in (London) Church Times July 12, 1991

NOT NEGOTIABLE

The Anglican Church, while deeply influenced by many of the principles of the Reformation, has carefully maintained the historic three-fold order of catholic Christian ministry – Bishop, Priest, and Deacon. It understands this order as a gift to the Church from above, directly flowing from the ministry of Christ. Bishops, in their apostolic work of ordaining other bishops, priests, and deacons, solemnly invoke the presence of the Holy Spirit. The authority of this ministry is not of man, but of God.

—The Anglican Service Book

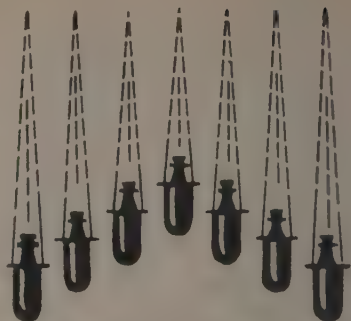


FORTY-FOUR CONFIRMATIONS! BUT NOW WHAT?

During his Easter Eve sermon at St. Paul's, Bishop Duvall commented that he could now identify with bishops from other parts of the world who say they confirm so many people that their arms grow tired. "I'll just tell them I experience the same thing at St. Paul's in Daphne," the bishop said.

By African standards, 44 confirmations is not a large number. While in Zimbabwe three years ago, I visited a parish of 650 members, all confirmed since the parish had been founded just four years earlier. But 44 is a large number of confirmations for a medium-sized parish in the U.S. (Large Episcopal parishes confirm 200 or more a year.) The bishop also noted that most of those confirmed at St. Paul's on Easter Eve were adults and new to the Episcopal Church, not the children of current members. "That's real growth," the bishop told me afterwards.

Bishop Duvall's affirming comments about our parish made me feel great. I've been on the other



side of the numbers. Fifteen years ago, I was rector of a parish twice the size of St. Paul's, but with fewer than half as many confirmations. Before that, I served a parish in a small coal-mining town with a declining population, where a new member was a rarity and ten confirmations in a year would have been something to celebrate. I loved that parish, but the numbers didn't always make me happy.

I'm convinced that more than anything else, it's the parishioners who determine whether a congregation grows. Yes, leadership is important – it does matter who the clergy are. But leadership alone does not produce growth. A bad priest can stop growth, but a good one can't generate it. It's the lay people who make the difference, and St. Paul's greatest asset is its lay peo-

ple – you. As a group, you are generous, tolerant, enthusiastic, content, and happy about your church. That kind of attitude is like a virus – people catch it.

None of this happens automatically, but some of it is fairly easy. It's not hard to smile at a stranger and introduce yourself. The hard part comes later, when the newcomer has become a member but still hasn't found a niche. By a niche, I mean a place to form the kinds of personal relationships that enhance spiritual growth and the love of the Lord. Few people continue worshipping at a church just for the preaching and the music. They will return week after week, though, if they look forward to seeing someone at church, if they care about someone at church and know that someone cares about them. A niche doesn't have to be overtly "spiritual". Softball teams, garden groups, and cooking guilds can provide a niche as readily as groups devoted to prayer, Bible study, and service. But unless significant relationships are formed, new members will soon drift to the fringe of parish life, and perhaps leave the parish altogether.

What will become of our 44 new confirmands in five years'

time? I decided to look back at the names of those confirmed at St. Paul's five years ago to see what had become of them. Bishop Duvall confirmed 32 adults at St. Paul's on November 7, 1993 (no adults were confirmed in 1994). Of those 32 confirmands, two have died and five have relocated out of the area. Of the 25 remaining, 18 are active in the life of St. Paul's today – they found a niche – while seven are rarely or never seen around the parish. That's not a bad record, but it could be better.

To our 44 new confirmands, welcome. I encourage you to seek a place, a niche, at St. Paul's where you can grow in your relationship to the Lord. To everyone else at St. Paul's, please make the effort to get to know our newest members and help them find their place in the life of the parish.

–*The Rev. Richard H. Schmidt,*
St. Paul's Church,
Daphne, Alabama

The Seven Lamps – The gifts of the Holy Spirit which are:

- Wisdom •Ghostly strength
- Understanding •Knowledge
- Counsel •True Godliness •Holy Fear

"WHAT EVERY CHILD NEEDS"

Every child needs to grow up with the knowledge that his parents love and respect one another. One of the greatest gifts that a father can give his children is to love their mother. One of the greatest gifts that a mother can give her children is to love their father. Our children need this even when the parents are no longer married to each other. When divorced spouses continue their marital battles even after the truce documents have been filed, the children are the ones who suffer. Jesus commands us to "love our enemies". The commandment may have particular application to ones "ex". Do it for the sake of the children.

Children need direction and they need discipline. To suggest that we want children to be free to make up their own minds about religion is a cop-out and we know it. Parents must have the courage of their own convictions to love their children as much as they love their tomato plants. We don't let tomato plants grow without direction. We set

boundaries for them and we give them direction. Our children need the same.

Our children need to learn how to accept the word "no". Children who do not know how to accept the word "no" grow into teens and adults who have a difficult time saying "no". The inability to utter that word to peers and others leads to the nightmares that fill our family court and criminal justice systems.

Children need examples. They need role models. If we don't provide role models for them, they will find their own. Nature abhors a vacuum. The first school that our children attend to learn what is really important, is in each of our homes. Note that our children can see far better than they can hear.

No two children are just alike. Each of us is unique. Our children need to know that we love them for who they are and not for whom we would like them to be. It is sad indeed to see children trying to prove that they are worthy of a parent's love. The unconditional love of God is ideally experienced first through the unconditional love of our parents.

Smother love attempts to keep children from suffering the actions of their consequences. True parental love teaches them that actions have consequences. Positive actions product positive fruit. Negative actions bring pain. Parental love allows our children to experience the consequences of their actions.

Last, but no means least, children must learn to live in this world as it is. In order to do so, they need to be surrounded by a loving and supportive family of faith. In such a community of faith they can experience a God who loves them, but also places certain expectations on them. In this family of faith they will be taught how to pray, how to worship and how to reach out to those around them.

Every parent knows that even when we implement every one of these guidelines and others, there are still no guarantees. Our children still possess free will. Most every parent rediscovers the fine art of prayer as soon as his or her children begin to exercise some independence. While there are no guarantees, the world is filled with parents who have dared to implement the parental guidelines posted here and others.

Today, their children have children of their own. Today, they are proud.

—The Rev. Dennis Maynard,
Rector, St. James-by-the-Sea,
La Jolla, California

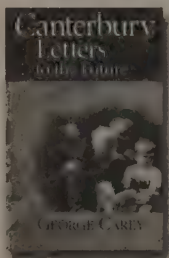
COVERS THIS ISSUE

The front cover is *Matthew* (1635-40) by Guido Reni (courtesy Bob Jones University Art Collection) appropriate both for the Feast of the Evangelist (September 21) and the Feast of St. Michael and All Angels (September 29).

The back cover is the Good Shepherd window from the Church of the Good Shepherd, Raleigh, North Carolina. It appears in a remarkable living history book, *A Vision Realized*, which tells the story of the 125-year old parish through the stories of its clergy, lay leaders and parishioners featuring beautiful photography (by Edward V. Breeden III) of the magnificent stained-glass windows of the church.

Available from The Church of the Good Shepherd, P. O. Box 28024, Raleigh, NC 27611, for \$35 plus \$3 shipping.

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BELIEF

The basic problem in the Episcopal Church – indeed the elephant in our living room – is not human sexuality, it is basic belief.

–*The Rt. Rev. Bertram N.*

Herlong, Bishop of Tennessee

BLESSINGS

Today I stood at my window
and cursed the pouring
rain,

Today a desperate farmer
prayed for his fields of grain.

My weekend plans are ruined,
it almost makes me cry.

While the farmer lifts his arms
and blesses the clouded sky.

The alarm went off on Monday
and I cursed my work routine,

Next door a laid off mechanic
feels the empty pockets of his
jeans.

I can't wait for my vacation,
some time to take for me,

He doesn't know tonight how
he'll feed his family.

I cursed my leaky roof and the
grass I need to mow,

A homeless man downtown
checks for change in the tele-
phone.

I need a new car, mine is get-
ting really old,

He huddles in a doorway,
seeking shelter from the cold.

With blessings I'm surrounded,
the rain, a job, a home,

Though my eyes are often
blinded by the things I think I
own.

–*St. James' Church,
Kent Washington*

EMC – MORE THAN MONEY...

Early one chilly November morning, a member of the Altar Guild discovered an envelope that had been placed carefully on the High Altar of St. Bernard's Church in Bernardville, New Jersey. The front of the envelope displayed the message: "I Gave All That I Had."

When we opened the envelope, we found \$1.17 and a signature, a name that I recognized immediately, a story I knew well – that of a grandson of elderly parishioners, a Vietnam vet, often homeless, always searching for help and hope. Whenever he was in the Bernardsville area, he would stop to chat. Recently, he had decided that he had "had enough." It was time, he said, to address his "root problems". He entered detox, a four-week stay in a rehab center. On the first day of the rest of his life, he returned to St. Bernard's Church to offer his prayers and to leave his offering. Since that day, I've kept that envelope and that message. It is, for me, for each of us, a reminding "sacrament." Like Luke's story of the widow who gave a mite

out of her poverty, Tim and you and I, as baptized Christians, are always to "Give All That We Have."



His words are a guide for our money/pledge offering to God. But they are more than that. They speak mostly to our Christian life – "Giving All That We Have" to the daily practice of our faith, to the important relationships of our lives, to the loving service of all of God's people, to establishing justice and peace in the corner of the kingdom in which God has plunked us down...not holding back, but "Giving All That We Have" of our time and our talents, as well as our treasure.

Every Member Canvass Sunday/Pledge Sunday is more than a scheme to shake more money out of reluctant parishioners. It is more than our response to the Vestry's informed and prayerful plan to pay the bills during the next year.

It is a day for each of us and for our households – adults and children – to sit down and count up the riches that God has

entrusted to our stewardship. It is a day to remind ourselves of that great treasure we have – the treasure of joy. The prophet Isaiah reminds us that other gods may promise riches; other gods may promise efficiency; other gods may promise power, excitement, even health and long life. Other gods may say, “I create Jerusalem a big city and her people a proud people,” or, “I create Jerusalem a fair city and her people a beautiful people.” But no other god can promise joy. No other god says, “I create new heavens and a new earth. I create Jerusalem a rejoicing and her people a joy.”

–*The Rev. James H. Purdy,
Rector, St. Peter's Church, Ladue,
Missouri, Rooster Tales*



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VETERAN'S DAY

November 11 is observed in the United States as Veterans' Day. It is the day on which a grateful nation honors the service rendered by those who have served in the armed forces of the United States. Veterans' Day ought not to be confused with Memorial Day; the latter properly commemorates the dead of all our wars, while the former is the occasion to salute and honor the living veterans who have served at any time.

It is important for a nation to honor the living and the dead who have served. I wrote once in this space about thanking my father for his service as a Marine in the south Pacific in World War II. He said to me, without a trace of false humility, that while no one had ever thanked him specifically, neither did he expect to be thanked. He understood service as a duty, duty he was proud to render. I suggest that my father's attitude is typical of most of the people who are veterans. Still, it is appropriate to honor their service, an exercise as important for the rest of us as for the veterans themselves. It is one of the ways a nation builds a sense of identity.

–*The Rev. William M. Shand III, St. Francis Church, Potomac, Maryland*

ENGLISH APPLE PIE

1 1/2 lbs Bramley apples
 juice of a lemon
 pastry for shell and top
 4 oz granulated sugar
 2 oz dark-brown sugar
 1 tablespoon flour
 1 teaspoon freshly grated nutmeg
 1 teaspoon cinnamon
 grated peel of half an orange
 grated peel of half a lemon
 2 oz raisins and sultanas
 2 tablespoons orange juice
 2 tablespoons butter
 1 oz extra butter, to butter pie
 while cooking

Pare and core the apples, and slice them thickly. Soak them in water to which you have added lemon juice, to keep their color. Line a deep 9 in. pie dish with a rich shortcrust pastry.

Combine the sugars, flour, and spices, and rub a little of this mixture into pastry lining. Add grated peels to remaining sugar mixture. Cover bottom of pastry shell with sliced apples, a few of the raisins and sultanas and some of the sugar mixture. Repeat layers until pie shell is richly filled.

Sprinkle with orange juice; dot with butter; and make a top crust to fit over the apples. Press or flute the pie edges together. Decorate

with pastry leaves, make a hole of an inch or so in the center by circling the handle of a spoon in the top crust, and with a sharp knife slash several openings on either side of this opening, to release more steam. Bake in a moderately hot oven (400F/200C/Gas mark 5) for about 35 minutes. Butter the pie by adding about an ounce, via the central vent, half-way through the cooking. Serve warm, with a Yorkshire cheese.

—Virginia Greens,
 Church Times, London

A TABLE GRACE

Lord God, who clothes the
 Lilies of the field; who gives
 life to the birds of the air and
 leads us beside still waters: be
 thou our guest. We thank Thee
 for food and remember the hun-
 gry. We thank Thee for friends
 and remember the friendless. We
 thank Thee for this free land and
 remember any who are denied
 their freedoms. And we thank
 Thee above all else for Thy Son
 and greatest gift to us. Amen.

(A combination of prayers from
 Bishop Hines and Bishop Cadigan
 by the Rev. Mark S. Anschutz,
 Rector, St. Michael & All Angels,
 Dallas.)

DADDY HALL

The Rev. James J. D. (Jefferson Davis) Hall, known as "Daddy Hall" and the "Bishop of Wall Street", preached the Gospel in unforgettable, almost incredible ways during the first half of the twentieth century. An Episcopal clergyman of the Diocese of Alabama and a member of Virginia Seminary's Class of 1895, he was an evangelical priest in good standing who spent the final decades of his life carrying placards up and down the streets of New York City that read "Forsake Sin - let Jesus in", and "Saloons, a bar to heaven, a door to hell". Can you imagine it?

Daddy Hall was born in 1864 in Greenville, Alabama. The child of hard times, he came up with a deep feeling for the destitute. Later, under the influence of Miss Julia Strudwick Tutwiler, Hall became involved in prison ministry, developing his tersely effective

message among convicted murderers and thieves. Having served as rector of St. John's, Ensley in Birmingham, he was called in 1907 to direct the Galilee Mission in Philadelphia. This was an Episcopal mission to derelict men and women. By 1921 Daddy Hall was known as the "Billy Sunday of the Episcopal Church" and in 1924 he began his historic street ministry in Manhattan.

Regarded in the Church at large



as a sincere eccentric, Daddy Hall's ministry had relatively modest impact on the Episcopal Church as such. His ministry had enormous and enduring impact, however, on the thousands who were converted through his message and the many scores who went forward for ordination because of his influence. Hall never tired of quoting John Wesley: "The way to get people to come to Church is to build a fire in the pulpit and people will come to see it burn.' There is too much machinery and too little fire." Daddy Hall was the founder of St. Paul's House, which still exists today in New York City.

Daddy Hall was buried from St. Bartholomew's Church, Park Avenue. His body was returned to Alabama where he was buried in a winding sheet because he believed in simple funerals.

We conclude with an anecdote told by Edward MacBurney, retired Bishop of Quincy: At the closing service of a eucharistic congress in the Cathedral of St. John the Divine in New York, at the end of a long procession of resplendently vested clergy, came one more priest. He was dressed in well-worn clericals and carried a sign hand-lettered in

oilcloth, "Be Sure Your Sins Will Find You Out". Half a century later, reports Joyce Ralph of Reading, Massachusetts, Bishop MacBurney remembers this vision with sharpened conscience and affection.

Truly a "voice crying in the wilderness", Daddy Hall's message of the forgiveness of sins through Christ is forever young. His adventuresomeness and streetwise courage were exemplary. We wish there were more such as he.

Mrs. Ralph is writing a short biography of Daddy Hall. We thank her for permission to draw from her work and for the use of this photograph.

FOR HIS SAKE

I am but one;
 But I am one.
 I cannot do everything,
 But I can do something.
 What I can do,
 I ought to do.
 What I ought to do,
 By the grace of God,
 I will do.
 Lord,
 What wilt thou
 Have me do?

—*St. Mary's, Birmingham*

THE COST OF CREATION

A few months ago I finished reading a most interesting and insightful book by John Polkinghorne called *Belief in God in an Age of Science*. Polkinghorne is an Anglican priest and the only ordained clergyman to have the distinction of being a member of the Royal Society. Being both a theoretical physicist as well as a priest has given him a unique perspective on the interaction of science and religion. This book has left me thinking in many new and creative ways. Let me share a bit of it with you:

"We are not now looking to the physical world for hints of God's existence but to God's existence as an aid for understanding why things have developed in the physical world in the manner that they have. It has been an important emphasis in much recent theological thought about creation to acknowledge that by bringing the world into existence God has self-limited divine power by allowing the other truly to be itself. The gift of Love must be the gift of freedom, the gift of

a degree of letting-be, and this can be expected to be true of all creatures to the extent that is appropriate to their proper character.

"...They are the necessary cost of a creation given by its Creator the freedom to be itself. Not all that happens is in accordance with God's will because God has stood back, making room for creaturely action. The apparent ambivalent tale of evolutionary advance and extinction ... is understood by the Christian as being the inescapably mixed consequence of a world allowed by its Creator to explore and realize, in its own way, its own inherent fruitfulness – to 'make itself', to us a phrase as old as the Anglican clergyman Charles Kingsley's response to Darwin's."

I find these thoughts to be both provocative and exciting. I won't try to explain them as I understand them, but I invite each of you to meditate on them and appreciate them in your own way. To take them seriously is to gain a deeper understanding of God's hidden ways.

—The Rev. James J. Cardone Jr.,
Rector, Grace Church,
Utica, New York

REMEMBER TAD IN YOUR WILL

You can help the ministries of the Episcopal Book Club, The Anglican Digest, Operation Pass Along, The Anglican Bookstore and The Howard Lane Foland Library by remembering us in your will. You may do so by using the following wording:

"I hereby give, devise and bequeath to the Society for Promoting and Encouraging Arts and Knowledge of the Church (SPEAK), a not for profit corporation, with the present address of 805 County Road 102, Eureka Springs, AR 72632 9705 and its successor, the greater of \$_____, or _____ percentage of my gross estate, to be used in such manner as determined by its trustees."

Creeds

Q. What are the Creeds for?

A. To hold the Church to the Bible.

—J. I. Packer

Be Kind

Life is short,
And we do not
Have much time
To gladden the hearts
Of those who travel
The way with us.
So be swift to love
And make haste
To be kind.

Hymns

Hymns should be music for people who are not musicians, and theology for people who are not theologians.

—John Wesley

Authorized

Anglicans could never decide if Bibles authorized Kings or Kings authorized Bibles.



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'Guardian Angels'

During recent bedtime prayers, little Jessica said, "Lord, please help me have a good day tomorrow. Can I have some more guardian angels to help me?"

"Yeah," said Tareka, "The one she has must be on vacation."

Tareka was right. Jesse, like all of us, needs all the angelic support she can get. As GOD promises, "(I) shall give (My) angels charge over you to keep you in all your ways." (Psalm 91:11)

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AND IN ALL PLACES



☼ **ST. MARY'S CONVENT** has a number of open retreats planned for fall and winter 1999. Write the sisters at St. Mary's Convent, John Street, Peekskill, NY 10566 for a brochure.

☼ **AN INNOVATIVE CHURCH** and non-parochial school project has broken new ground in Steamboat Springs, Colorado. Whiteman Primary School and St. Paul's Church have cooperated in expanding facilities for both groups. Bishop Winterrowd of Colorado calls it "a model for churches nationwide in the new millennium." Information from St. Paul's Church, P. O. Box 722, Steamboat Springs, CO 80477.

☼ **ARCHBISHOP CAREY** is threatening to boycott the opening of the Millennium Dome if he is prevented from leading the nation in Christian prayer. The "absence of God" from events marking the 2000th anniversary of Christ's birth has also been a concern of the other churches in England.

☼ **A NEW RELIGIOUS ORDER.** The Sisters of Saint Gregory, was

inaugurated this summer. Sr. Clare Connell was instituted as the first superior of the Order. There are currently thirteen sisters in the Episcopal community which follows the same Rule and life of the Brotherhood of St. Gregory.

☼ **THE ANGLICAN BIBLIOPOLE** is an excellent resource for out-of-print items related to the Episcopal Church and the Anglican Communion. A catalogue is available from them at 858 Church Street, Saratoga Springs, NY 12866. Tuck in a dollar for postage, etc.

☼ **THE RECENT REPORT** of the Anglican-Roman Catholic commission has landed with a thud in England. The document calls on the Church of England to recognize the primacy of the Pope! Margaret Hebblethwaite, a Roman Catholic writer, stated that "Everything most obnoxious to Anglicans about the Catholic view of authority is here."

☼ **A TEA PARTY** for 14 members aged 90 years or older was sponsored by St. Patrick's Church, Kenwood, California.

While half are housebound, the rest serve on the Altar Guild and in the E.C.W. and attend Church regularly.

✿ **THE ORGANIST** at St. Peter's-at-the-Light, Barnegat Light, Diocese of New Jersey, is 14-year old Joseph Arndt, who began his work there at age 12 as an already proficient organist.

✿ **A TIP OF THE BIRETTA** to Sister Mary Faith, observing the 50th anniversary of her life profession in the Community of St. Mary; to the Anglican Church Women of St. James of Channel-Port aux Basques, Diocese of Newfoundland on their 100th anniversary; to the Church Missionary Society (100 years); to St. John's, Parsons, Kansas (125 years); to the Cathedral Church of St. Paul, Peoria, Diocese of Quincy (150 years); to the Church of the Redeemer, Biloxi, Mississippi (150 years); Christ Church, Brighton, Staten Island, N.Y. (150 years); and to the Diocese of California (150 years).

✿ **ON THE 55TH** Anniversary of D-Day, the tower of the American Cathedral in Paris (Episcopal) was dedicated in the presence of 200 persons at 9 p.m. The Cathedral Choir sang and Miss Olivia de Havilland read the

lessons. The lighting is a memorial to "fallen comrades of class 44-61 US Naval School of Pre-Flight" and to several other individuals.

✿ **THE CATHEDRAL** of St. John the Baptist in St. John's, Newfoundland hosted the North American Cathedral Deans Conference. The theme was "This Fragile Earth".

✿ **EIGHT INMATES** of the G. K. Fountain State Prison in Atmore, Alabama were confirmed by the Bishop of the Central Gulf Coast this summer. The group was prepared by the Rev. Russell W. Ford, a retired priest.

✿ **DISESTABLISHMENT** is "inevitable" for the Church of Sweden, according to its primate, Archbishop K. G. Hammar of Uppsala. The Lutheran body, which has close ties to the Church of England, has maintained the apostolic succession of bishops, unlike its American counterpart. Despite disestablishment, the Church's income is secure and it maintains its dominant position with 75% of all Swedish infants baptized, and 45% of all children confirmed.

✿ **WHEN PRAYERS ARE NOT ANSWERED** is the title of an accessible and well-written book by

AMONG THE MANY programs at Kanuga, in the beautiful mountains of Western North Carolina:

See the Leaves Guest Period, October 10-17 - Fall colors and many program choices. Chaplain: the Rt. Rev. William J. Skilton

Transformation and Renewal: Models and Resources for Black Congregational Development in the Episcopal Church, November 14-17 - co-sponsored by Kanuga, the Office of Black Ministries, Union of Black Episcopalians. Leaders model effective local ministries.

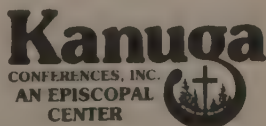
Gail Godwin, Her Faith and Fiction, November 13-16
Daily programs with Gail Godwin. Jim Fenhagen, coordinator.

Christmas at Kanuga, December 20-26 - Chaplain: the Rt. Rev. Robert G. Tharp. An old-fashioned Christmas program, including an opportunity to serve the needy.


Winterlight XXIV, December 27 - January 1, 2000 - for grades 9-12. Kathy Rock Pfister, Penn Perry, Fran McKendree


Vestry Conference, January 7-9, 2000 - Vestries learn from program leaders and each other. LaRue Downing, Stan Hubbard.


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 **OVER 350,000 CHRISTIAN** congregations gather each Sunday in the United States, forming the largest and most important community grouping in the fabric of American society.


 **GEORGE H. GALLUP, JR.,** announced a \$12.4 million dollar capital campaign for Trinity Episcopal School for Ministry in Ambridge, Pennsylvania. At the time of the announcement, \$7 million had already been committed by 80 donors.


 **BROADCASTERS IN ENGLAND** are attempting to marginalize religious broadcasting. The BBC did not present a televised act of worship on Christmas Day and changes on Radio 4 place religious programs early in the day and cut their running time. Church authorities point out that football, which attracts one million to matches each week, gets much more air time than Christianity, which sees six million in Church every Sunday.


 **THE UNITED** Thank Offering grants for 1999 total \$2.9 million

to be given to 85 missionary projects in the U.S. and 35 abroad. The money is collected from Episcopalians' thank-offerings in the traditional "blue boxes."

 **THE BISHOP** in Charge of the Convocation of American Episcopal Churches in Europe has announced that he will retire effective Jan. 1, 2000. The Rt. Rev. Jeffery Rowthorn has been working with other Anglican bishops in Europe to create a united, separate Province for all Anglicans on that continent.

 **THE ZACCHAEUS PROJECT,** sponsored by the Episcopal Church Foundation, has released a poll result showing that 80% of Episcopalians believe the Bible is central to their faith, but 95% say the Prayer Book is the key!

 **TRINITY COLLEGE,** Bristol, has appointed Dr. Francis Bridger as Principal, following the appointment of Canon David Gillett who will become Bishop of Bolton.

 **FORWARD IN FAITH/NORTH** America is the new name of the Episcopal Synod of America. The traditionalist group will be allied with similar groups in England, Canada, Australia, Central America, and the Caribbean.

✱ **A UNIQUE APPROACH** to evangelism is under way at the Church of St. Paul in Cortez, Colorado. "The Episcopal Church Welcomes You" sign travels from yard to yard of parishioners. Each family keeps the sign for about a week and then transports it to another member's yard.

✱ **JAN KARON**, the author of the popular "At Home in Mitford" series spoke recently at St. Stephen's, Sewickley, Pennsylvania. An interview with her will be featured in the Advent issue of *The Anglican Digest*.

✱ **THE SOUTHERN BAPTIST CONVENTION** posted their first membership decline in 73 years. The denomination has been embroiled with a boycott of Walt Disney enterprises and last year's resolution for wives to "graciously submit" to their husbands.

✱ **CORRECTION:** A report on the Sisters of the Holy Nativity in the Transfiguration issue of TAD contained erroneous information. The Order, located in Fond du Lac, Wisconsin, is looking forward to a new work and a new house. The Diocese of West Virginia has requested that sisters live and work there. With the move of some sisters, the present convent

is too large and will be replaced by a new building on their Green Lake, Wisconsin property.

✱ **ARCHBISHOP CRANMER** has had a train named after him as part of the 450th anniversary celebration of his Book of Common Prayer. The Great North Eastern Railways decision was at the instigation of the former deputy chairman of the English Prayer Book Society, the late Col. John Hall.

✱ **AND, FINALLY**, this from Christ the King, Arvada, Colorado: A young family was driving home after church. The husband complained, "I don't think I've ever heard a more boring sermon." The wife added, "And the choir was terrible and the hymns were unsingable." Then a little voice from the back seat piped up, "But Mommy, all three of us got in for a dollar."

✱ **KEEP THE FAITH** – and share it, too. Editor.

TAD on TAPE

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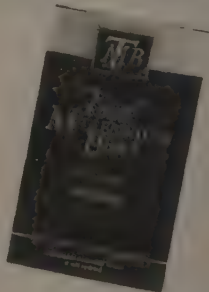
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DEATHS



✠ **PHILIP WELLINGTON CLARK**, 69 benevolent supporter of St. Barnabas' Church, Ardsley, New York.

✠ **THE RT. REV. LUC GARNIER**, 71, retired Bishop of Haiti.

✠ **SARA SUE GRAY**, 77, Sunday School teacher at All Saints' Church, Russellville, Arkansas, who was killed in the American Airline Flight 1420 crash after a two-week tour of Britain.

✠ **THE REV. JAMES W. KENNEDY**, 93, retired director and editor of Forward Movement Publications.

✠ **JASON LANG**, 17, son of an Anglican priest, killed at W. R. Myers High School in Taber, Alberta by a schoolmate in what is believed to be a copy-cat shooting after the Littleton killings a week earlier.

✠ **WILLIAM LOWE**, 72, former director of planning with the Anglican Church of Canada.

✠ **THE REV. DONALD H. MATTHEWS**, 65, Canon Pastor of Trinity Cathedral, Pittsburgh, Pennsylvania.

✠ **THOMAS MATTHEWS**, 84, for 40 years organist of Trinity Church, Tulsa, Oklahoma, and

✠ **THE REV. DR. CHARLES PERRY**, 79, priest of the Diocese of Lexington, who continued an active ministry upon his retirement in Australia in 1990, from which he had taken his wife as a war bride 44 years before.

✠ **THE REV. CANON H. BOONE PORTER**, 76, editor of *The Living Church* 1977-1990 and a primary architect of the 1979 Prayer Book.

✠ **THE REV. JOHN H. PRUESSNER**, 75, rector emeritus of St. Paul's Church, Kansas City, Kansas.

✠ **KATHRYN SANDERS**, 69, wife of the Rt. Rev. William E. Sanders, first Bishop of the Diocese of East Tennessee.

✠ **WILLIAM S. SELF**, 91, Organist - Choir Master of St. Thomas Church, New York City, from 1954-1971.

✠ **SISTER VIRGINIA**, Community of St. Mary, in the 51st year of her life profession.

✠ **SISTER WINIFRED**, Society of St. Margaret, in the 65th year of



HILLSPEAKING

Operation Pass Along has recorded two "firsts" this year: the largest single cash contribution ever received for Pass Along and the gift of audio-visual equipment.

The cash contribution (five hundred dollars to help with Pass Along's postage bill) came from St. James' Church, Upper Montclair, New Jersey. The audio-visual paraphernalia (ten tape recorders, six viewers and many, many cassettes and film clips) came from the Church of the Epiphany, Allendale, New Jersey.

Postage money is always welcome and is used to send books and other items to donees in Third World countries where often either there is no money to spend for postage or their government's policies preclude the sending of money outside the country. Presently Pass Along, as funds permit, is sending books and other items to four dioceses in Africa, one in India, and one in the Philippines to help develop diocesan libraries.

Also, Pass Along is helping

three African seminaries develop libraries and is sending books to ten seminarians in Africa. One of Pass Along's most interesting "customers" is the Yao Bible Translation Project. The translators are Anglican, Baptist and Presbyterian, and they anticipate they have a twelve-years task ahead of them "for the Yao people to have a full Bible in their hands."

In the first six months of this year, Pass Along has sent 61 audio tapes and 1,171 books to Third World countries; has passed along 94 books to seamen's missions; and has provided 154 books for prison ministries.

Since its beginning in 1972, Operation Pass Along has received more than 112,000 books and has passed along some 98,000. Not a bad record for a little ministry which "came into being to solicit used and new books about the Church which their owners no longer need or want — so they can be passed along to others."

—The Trustees' Warden



BY WILL and DEED



\$17.9 million to the Virginia Theological Seminary from the estate of Allen C. Adams.



\$1 million each to Washington Cathedral and Trinity Church, Upperville, Virginia from the estate of the noted art collector Paul Mellon.



\$32,864 to SPEAK, Inc. (*The Anglican Digest*) from Florence Christopher Muir, Schenectady, New York.



\$7,861 to SPEAK, Inc. (*The Anglican Digest*) from Mary L. B. Wootton, Bury St. Edmunds, Suffolk, England.



\$1.5 million to Seabury-Western Theological Seminary, Evanston, Illinois in a grant from the Lilly Endowment.

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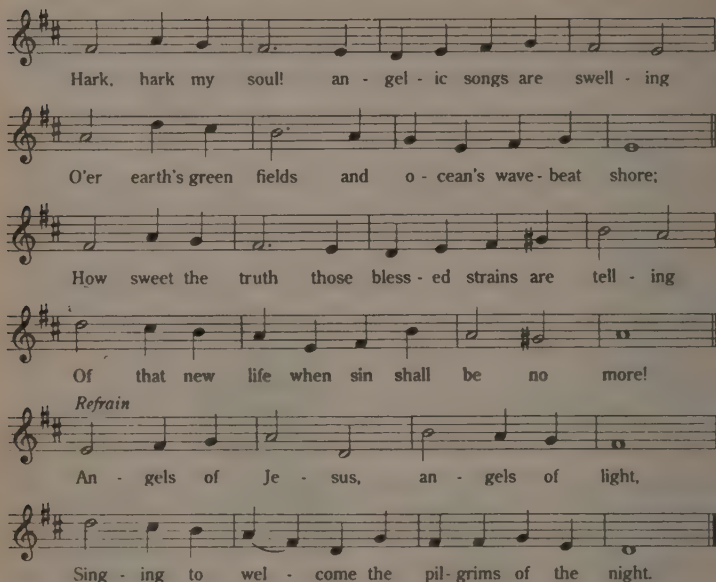
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Hark, hark my soul! an - gel - ic songs are swell - ing

O'er earth's green fields and o - cean's wave - beat shore;

How sweet the truth those bless - ed strains are tell - ing

Of that new life when sin shall be no more!

Refrain

An - gels of Je - sus, an - gels of light,

Sing - ing to wel - come the pil - grims of the night.

- 2 Onward we go, for still we hear them singing,
"Come, weary souls, for Jesus bids you come;"
And through the dark, its echoes sweetly ringing,
The music of the Gospel leads us home. *Refrain*
- 3 Far, far away, like bells at evening pealing,
The voice of Jesus sounds o'er land and sea,
And laden souls, by thousands meekly stealing,
Kind Shepherd, turn their weary steps to thee. *Refrain*
- 4 Rest comes at length, though life be long and dreary,
The day must dawn, and darksome night be past;
Faith's journeys end in welcome to the weary,
And heaven, the heart's true home, will come at last. *Refrain*
- 5 Angels, sing on! your faithful watches keeping;
Sing us sweet fragments of the songs above;
Till morning's joy shall end the night of weeping,
And life's long shadows break in cloudless love. *Refrain*

These markedly beautiful expressions from the Oratory Hymns of Frederick William Faber have been the consolation of many, and not only the bereaved, since they first entered the general literature in 1854. In that same year, the London Oratory, which Newman had sent Faber to establish in 1849, was removed from King William Street to its present location in South Kensington. When it appeared under the title "The Pilgrims of the Night", the hymn contained some of Faber's indelicacies with shaky metaphors. Instance the next to the last stanza of the original edition:

Cheer up, my soul! Faith's moon-beams softly glisten

Upon the breast of life's most troubled sea;

And it will cheer thy drooping heart to listen

To those brave songs which angels mean for thee.

Faber's poetry, like the man, is a flagrant chiaroscuro of brilliance and occlusions of it, but what has been edited down to us

is better than we deserve, with the word pictures of bells at evening pealing, and so forth. My first fond recollection of this particular hymn is of it sung in Mount Kisco, New York, at a Requiem for a beloved clergyman who had long championed the Oxford Movement principles. In the bright little jewel box of a church designed by Ralph Adams Cram, the body was carried out as these words were sung, and incense accompanied it, clouds whose fragrance was unfamiliar in those surroundings.

There could hardly be a finer musical accompaniment than the one the organ builder Henry Thomas Smart composed especially for it, as he made clear by calling it "Pilgrims". The inclusion of a hymn by a convert Catholic priest attests to the respect its author engendered as much as to the quality of words and music. (Alas, for Episcopalians in the U.S., this wonderful hymn and its tune fell victim to the earthbound priorities of *The Hymnal* 1982. — Editor)

—*The Rev. George William Rutler in Brightest and Best, available from The Anglican Bookstore 1-800-572-7929.*



THE ARCHBISHOP'S VOICE

THE IMPORTANCE OF JESUS

Why is it that Jesus is so vital to our faith as Christians? Why do we long that all should encounter him? Why is it that beyond anything else I pray that you who are to come should know him and be secured by him?

At one level the answer is obvious, for in the Christian world Jesus is the centre of human history; indeed we separate history between those events that happened 'BC' (before Christ) and those that occurred after his birth 'AD' (Anno Domini – In the Years of Our Lord). As I write this we are approaching the Millennium. It has been important to remind people that all the proposed Millennium celebrations and activities draw their significance, in the end, from the impact of Jesus Christ on our world in the first century and celebrated ever since by the Church that bears his name.

However, as enormously important as that matter of dating

is (and more so than many people have given thought to), it is but the external sign of something much profounder, at the heart of our Christian understanding of 'Life, the Universe and Everything' (to quote part of the title of a very popular book in the bookstores as I write). Christ is the heart and the life-blood of our Christian faith and therefore the very source of that by which we live. As the writer of the First Epistle of John put it sharply: 'Who is the liar? It is the man who denies that Jesus is the Christ. Such a man is the antichrist – he denies the Father and the Son' (2:22). That verse expresses with passion what to many in my day – secularists, for instance, or adherents of other faiths – seems the unacceptable face of Christianity. It is called the 'scandal of particularity'; that is to say, the conviction that in Jesus God has appeared finally and fully. Or, as David Jenkins, one of our best-known and most controversial bishops, put it simply and powerfully recently: that Christians believe that, 'In the

Incarnation God spoke his last and final word about absolutely everything...and that word is one of hope.'

So finding out about God's 'last word about absolutely everything' is clearly of first importance. For we are speaking of the God I wrote of in my earlier Letters, the God on whom the life of the whole cosmos, and all within it, depends. How are we to know more of his 'last word'? In the end, or course, it is by personal encounter with this Jesus. He is to be known today, alive and active in our lives, as he will be in yours, not simply as a 'remembered figure' but as a Person to know as intimately as we know those we love best.

—*The Most Rev. George C. Carey*
in *Canterbury Letters*
to the Future

See p.42

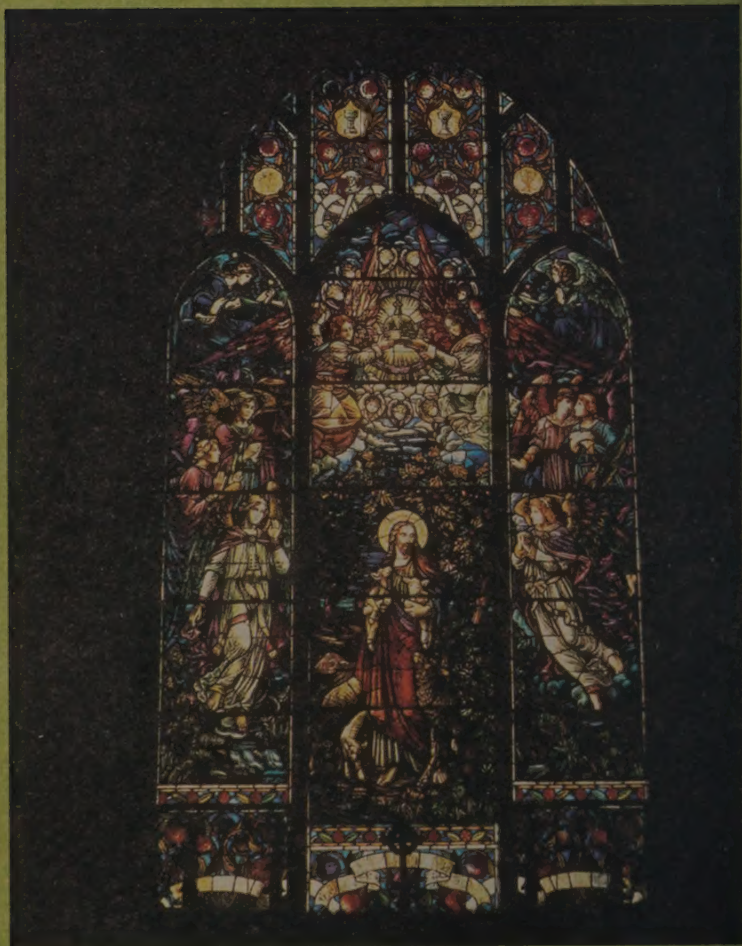


SOUTHERNERS

Pretentiousness may be the defining mark of Southern Episcopalians. We love to exaggerate. The Church loves to pretend that it is not what you see but something grander and more splendid. We have a tendency to present ourselves as the dominant, most influential Church of the region, the Baptists notwithstanding. We boast that the most powerful and influential people of the community reside in the Episcopal Church. We are unsurpassed in our use of fabric and stone and color, but we have no monopoly on these things – although sometimes we act as if we did.

One of my most memorable encounters with pretentiousness occurred while I was having afternoon tea with two older women in a small town in the Diocese of Alabama. Just to make small talk I asked if they knew a particular woman of the community. One of them responded by asking, "Is she an Episcopalian?" I replied, "No," to which she replied, "My dear, I don't know anybody who is not an Episcopalian."

—*The Rt. Rev. Furman C. Stough,*
VIII Bishop of Alabama



*Christ the Good Shepherd
see page 41*